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legislation, on the development of tariff ideas and of the tariff and on changes in municipal government. This story of the growth of England from the close of the Napoleonic wars is interesting and is well told. The chapters on labor are probably the best. Professor Slater has summarized a mass of material in a remarkably short space. The book gives a vivid picture of England and of the forces that have been at work. It is unfortunate that there are no bibliography, citations and references, as these would have given the study greater value to the student.

Dr. Hayes takes up the story and in a source book gives us "first hand materials for the study of current social and political problems." Although the book is intended for college and university students, the short introductions to the material on the various subjects give it value for the more mature student and reader. In some cases, the bills under discussion by the members of Parliament who are quoted are given in their entirety, in others the important clauses are included. The subjects treated, workmen's compensation, trade unionism, child welfare, old age pensions, the unemployed, sweated labor, housing, Lloyd George budget, curbing the lands, national insurance, cover the important social legislation of the Liberal administration that came into power in 1905. The attitude of the various parties is shown in the speeches quoted. Dr. Hayes has assembled for us a group of very interesting and valuable documents, not readily accessible.

ALEXANDER FLEISHER.

Philadelphia.

SMITH, G. B. *Social Idealism and the Changing Theology*, Pp. xxiii, 251. Price \$1.25. New York: The Macmillan Company, 1913.

MACFARLAND, C. S. (Ed.) *Christian Unity at Work*. Pp. 291. Price, \$1; and *Report of Proceedings of the Second Quadrennial Council of the Federal Council of the Churches of Christ in America*. Pp. 140 (gratis with order for above book). New York: The Federal Council of Churches, 1913.

These three books are significant of the change that is rapidly taking place in the attitude of the church toward the problems of modern life. They represent both theory and practice. Professor Smith's book contains in substance the lectures delivered before the Yale Divinity School in 1912 on the Nathaniel William Taylor Foundation. It is a plea for the ethical transformation of theology to fit it to make its contribution to the civilization of our age. The author holds that "the movements of life in our day have brought to the front aspects of the social question sadly needing the guidance and control which can be supplied only by an ethical religion. The utterances of theology, in so far as it has followed traditional paths, have been somewhat remote from these pressing moral questions of social justice." Professor Smith believes that "the time has come when the secular forces of reform are crying loudly for the aid which can come only from a religious idealism" and it is to indicate the character this idealism must take that his book has been written. To make clear the latent religious values of those aspects of modern life which are holding the center of the stage today and to give them their proper place in systematic theology is a task of vital importance if the church

is to do its part in the development of the new social order. The book is a distinct contribution to this task. It is written with insight and discrimination. It may be specially commended to those who have come to feel that the church is hopelessly out of touch with the spirit of the age.

Christian Unity at Work is the official report of the addresses delivered at the second quadrennial session of the Federal Council of the Churches of Christ, which took place at Chicago in December, 1912. It gives an interesting record of the matters which engaged the attention of the delegates of the thirty or more religious bodies represented in the council, and is of importance as indicating the trend of religious-social effort and forecasting the future work of the federated religious forces of the nation. This book, together with the *Report of the Proceedings of the Council*, supplementary to it and containing the official minutes of the conference, reports of secretaries, etc., should be of great value not only to the student of "religion in social action" but to all who are interested in the progress of humanity towards the goal of social righteousness.

GAYLORD S. WHITE.

New York.

TODD. A. J. *The Primitive Family as an Educational Agency*. Pp. ix, 251. Price, \$1.75. New York: G. P. Putnam's Sons, 1913.

The purpose of the book, as its title indicates, is inductive study of the primitive family in order to discover its function in education. A great variety of sources such as books of travel, ethnography, history, folklore, etc., are drawn upon for the data of primitive family life. In order to discover the real function of the family, the author has investigated its origin and development, its changing forms, its incidental customs and traditions. He has studied marital, parental and filial relations, ideas of kinship and relationship, the aim, content, methods and organization of primitive education.

After discussing the unstable, intermittent, brittle bond of primitive marriage, he concludes: "Is it not clear, then, that such a slack marriage relation, instead of wholesomely educating the child, must have left him without education, or what is worse, with an education in rebellion, looseness and egotism? In other words, it must have fostered in him qualities and habits which other social agencies were burdened with checking or weeding out."

In chapters dealing with the relations within the family, he points out that primitive parental regard and affection were rather economic, biologic, emotional, self-gratifying, than rational or conducive to the child's own welfare, and the educational function is almost entirely lacking.

A survey of the phenomenon of education in its rudimentary form as exhibited in imitation, drill, harsh discipline, imitation ceremonies, play, dancing, etc., reveals the fact that the "aim, the content, the methods, and the organization of primitive instruction were predominantly public and communal in their nature; and that the family occupied only a subordinate position in education."

His general conclusion is that those who have sought to find in the family